



# Nullifiers OF ISLAM

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By  
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(may Allah accept him)

## The third abyss

The third pit or abyss is replacing the rule of Allah for a different one whether it was one rule or a group of rulings as a permanent measure (In contrast to the previous abyss which only applies in specific situations for a desire or a bribe etc.)

An example of replacing a single rule of Allah: E.g., Replacing the punishment of chopping off the hand of the thief who matched the conditions for the punishment to imprisonment for 5 months not caring whether the thief comes with a bribe or nor, not caring whether the thief is related to him or not. He changed the ruling and applied it on everyone and every single time.

An example of replacing a group of Allah's rules is what we see today. All rules around us are man-made laws except those which deal with personal affairs such as marriage, divorce and inheritance.

Replacing an Islamic rule or a group of Islamic ruling for other man-made rules not taking into account whether he formed these rules from him head or he got such rules from the constitutions of France or England or the US or the Mongols etc.

Regarding such image the respectable scholars have a consensus that such image takes an individual outside the fold of Islam as proven by the Quran, Sunnah and Ijma'a.

From the Quran Allah says in Sourat Al-Maidah: 44/45/47: **"And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers." Defiantly disobedient." The wrongdoers."**

The above verses apply to Major Disobedience

(Fisq Aqbar) and Major wrongdoing (Dhulm Akbar) which are synonyms of Shirk.

Shaykh Abdul Attif ibn Abdul rahman Ibn Hassan Ibn Muhammad ibn Abdul-Wahab RA said: **"As a rule terms such as Kufr, Injustice (Dhulm), wrongdoing (Fisq), Al jahiliyah, whenever such terms are mentioned in the book of Allah initially, they refer to major disbelief unless something deters it from meaning, so in the context or from a different evidence which changes the meaning from Major Disbelief to Minor Disbelief, from Major Dhulm to Minor Dhulm, and from Major Fisq to Minor Fisq."**

Allah says in Al-Baqarah 254: **"And the disbelievers - they are the wrongdoers."** He also says in Sourat Luqman 13: **"O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."** Allah referred to Shirk/Disbelief as injustice or Dhulm.

He also said Sourat Al-An'aam 82: **"They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided."**

When this verse was first revealed the companions of the prophet PBUH found it hard to apply literally as narrated in Al Bukhari, then they went to the prophet PBUH to ask him about how difficult it was for someone to live his whole life without making injustice towards themselves by making mistakes, he then answered them by saying: **"Didn't you hear the words of the wise man "do not associate [anything] with Allah. Indeed, association is great injustice"?"**

Meaning that the verse they asked about is referring to Major Dhulm which is synonymous with Major

Shirk, he then quoted the verse to explain it.

Same applies with the word Fisq.

Notice how Allah referred to Iblees who is a Kaffir as a Faasiq in Sourat Al-Kahf: 50 **"Except for Iblees. He was of the jinn and departed (Fisq) from the command of his Lord."** And the action which Iblees made was disbelief which was referred as Fisq meaning Major Fisq.

every Kufr which is mentioned in the Quran and Sunnah is referring to Minor Kufr by default unless the heart makes Istihlaal, or the heart rejects the ruling or the heart doubts or the heart is arrogant.

This rule which he innovated is a rule which is soaked in Irjaa'a. Shaykh Ibn Taimiah RA said: **"Knowledge is what people agreed upon."** But this man wanted to make his own rules and he wants us to base our Islam on it.

The only reason why he came up with such a faulty statement is because he confused the causes of Kufr and the types of Kufr.

Notice how Allah says in Al-Ankabut:47: **"And none reject Our verses except the disbelievers (Kafiroun)."** And notice in the next verse where Allah says Al-Ankabut: 49: **"And none reject Our verses except the wrongdoers (Dhalimoon)."**

Is rejecting the verses of the Quran, Minor Kufr or Major Kufr? It is major Kufr.

The previous verses support the rule which we established, which is when the words **"Kufr"** or **"Dhulm"** are mentioned in the Quran, by default they refer to major Kufr unless something is narrated which changes it to Minor Kufr. That is the opinion of many scholars like Imam Al-Qurtubi RA who says in his Tafsir on Al-Ankabut: 49: **"Al-Dhulimoon in this verse means the Kufaar"**.

Same applies with the verses of Sourat Al-Maidah: 44/45/47: **"And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers."**

Rejecting the verses of Allah from Sourat Al-Ankabut is considered Major Kufr, even though it was referred to as **"Dhulm"** in the Quran and ruling by other than what Allah has revealed is Major Kufr, even though it was referred to as Dhulm/Fisq. So, if any Murji'i tries to form rules from his desires to make seem these verses from Sourat Al-Madih referring to Minor Kufr, then we expose how wrong that rule is by mentioning the verses from Sourat Al-Ankabut: 47-49 and tell him that if that's how he reads the book of

Allah then according to his false assumption or wrong rule, rejecting the verses of Allah is also minor Kufr, because the verses from Al-Madih and Al-Ankabut both have the same words in their end. It is either that or it is a double-standard when dealing with the book of Allah. These are not the only evidences that ruling by other than what Allah has revealed is Major Kufr; we can also check the event behind revealing the verse (Asbaab Al-Nuzoul).

Shaykhul-Islam Ibn Taymiah RA said in his book (introduction to the fundamentals of Tafsir): **"Knowing the event in which the verse was revealed helps the seeker of knowledge to understand the verses in the Quran."**

The verses from Sourat Al-Maidah (44/45/47) were revealed because of an event that happened to the Jews as narrated in Musnad Ahmad RA. This verse was revealed when the Jews said that adultery has become widespread amongst their noble families, so they used to apply the Hadd of adultery (which is stoning for a married individual) on the weak ones and refrain from doing the same with those from the noble families, then they gathered and said: **"Why don't we come up with a common ruling which we equally apply on the noble and the weak?"**

So, they agreed replacing stoning with flogging, humiliation and parading them in public (Tahmeem: painting the face of the person black while making him ride a donkey facing the opposite side around the city). It never said that they made Istihlaal on flogging and parading in public. It never said that they only rejected the ruling of stoning in their hearts.

Just the mere action of replacing a single rule which was revealed by Allah for a different one was enough as a reason for Allah to label them as disbelievers. Leaving no room for anyone to consider what the Jews did as Kufrun Duna Kufr (Major sin) or Minor Kufr. Another evidence to support this is verse 193 from Sourat Al-Baqarah where Allah says: **"And Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah"** Allah instructed the believers that the reason behind fighting is to eliminate Fitnah. But what is Fitnah referring to in this verse? Abu A'aliyah RA, Ibn Abbaas RA, Al-Suddi RA, Mujahid RA, and other scholars said: **"Fitnah in this verse is Shirk (Disbelief)".** Imam Al-Maawurdi RA narrated a consensus by saying: **"Verily it is disbelief based on the agreement of all"**.

So, we should understand that the verse is meaning that we must fight them until there is no more disbelief.

